SIR *Walter Raleigh's* INSTRVCTIONS TO HIS *SONNE*: and to Posterity.

The fourth Edition,

Corrected and enlarged according to the Authors owne Copy.

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[illegible]

TO THE READER.

Many things seeme most perfect, till more perfect in the same kinde doe ap-

pear. This litle book was lately publish'd as we then thought, according to the tru Copy of the Grea. Author. Such as could have the opportuuity to read it, did not only approve it, but iustly admire it, and made us beleeve,

leeve, That there wanted nothing to it, which is the very essence of Perfection: but they who had seene the Original, knew the contrary. They found, that there were in it, not only divers omissions, but some errors

also. The omissions, they thoght, caused too great a losse to the Reader, and the error: they took for an unsufferable wrong to so famous an Author. It hath therfore seem'd good to the Wisdome and Iustice of Authority

to

to giue order, That in Lieu of the former Copy, now discovered to bee imperfect, this perfect one should bee thus published.

Here then thou hast (gentle Reader) *those Instructions, that haue been so*

so much, & so long desired by many, though peculiarly beloging but to one; nor is there iniury done hereby to him, for whom alone they were at first written; for faithfull Counsel, in matters generall, is, among many

many others, the chiefe of those Benefits named by the wise Romã, *which may be cõmunicated to others, without detrimẽt either to the Giver, or him to whom it is particularly given. Here thou hast them now*

Perfect,

Perfect, Compleat, and most corrected; for it is our desire, and hath beene our Care, that a Peece so fairely drawne, should be presented to thy view pure, without staine or Blemish.

B. F.

Sr. WALTER RALEIGH, TO His Sonne.

CAAP. I.

Vertuous persons to be made choyce of for friends.

THere is nothing more becōming a wise man, then to make

make choyce of friends; for by them thou ſhalt be iudged what thou art: let them therefore bee wiſe and vertuous, and none of thoſe that follow thee for gaine; but make election rather of thy Betters than thy Inferiours, ſhunning alwayes ſuch as are poore and needy, for if

if thou giveſt twenty gifts, and refuſe to doe the like but once, all that thou haſt done will bee loſt, and ſuch men will become thy mortall Enemies: Take alſo eſpeciall care, that thou never truſt any Friend, or Servant with any matter that may endanger thine eſtate; for ſo

ſhalt

ſhalt thou make thy ſelfe a bond-ſlave to him that thou truſteſt, and leave thy ſelfe alwayes to his mercy: /And bee ſure of this, thou ſhalt neuer finde a friend in thy young yeares, whoſe conditions, and qualities will pleaſe thee after thou commeſt to more diſcretion and judgement;

and

and then all thou giveſt is loſt, & al wherin thou ſhalt truſt ſuch an one, will bee diſcovered. Such therefore, as are thy inferiors will follow thee, but to eate thee out, and when thou leaveſt to feed them, they will hate thee; and ſuch kinde of men, if thou preſerve thy eſtate, will al-

wayes be had: And if thy Friends be of better qualitie than hy ſelfe, thou maiſt bee ſure of two things: the firſt, that they will bee more carefull to keep thy counſell, becauſe they have more to loſe than thou haſt: the ſecond, they wil eſteeme thee for thy ſelfe, and not for that

that which thou doeſt poſſeſſe; but if thou bee ſubject to any great vanitie, or ill (from Which I hope God wil bleſſe thee) then therein truſt no mā; for every mans folly ought to be his greateſt ſecret. And althoug I perſwade thee to aſſociat thy ſelfe with thy betters, or at leſt

with thy Peers; yet remember alwaies that thou venter not thy eſtate with any of thoſe great ones, that ſhall attempt unlawfull things, for ſuch men labor for themſelves, and not for thee; thou ſhalt bee ſure to part with them in the danger, but not in the honour; and to venture

ture a ſure eſtate in preſent, in hope of a better in future, is meere madnes: And great men forget ſuch as have done them ſervice, when they have obtained what they would, and will rather hate thee for ſaying, thou haſt beene a meane of their advancement, then acknow-

ledge it. I could give thee a thouſand examples, and I my ſelfe know it, and have taſted it, in all the courſe of my life; when thou ſhalt read and obſerve the ſtories of all nations, thou ſhalt finde innumerable examples of the like: Let thy love therefore be to the beſt, ſo long as

as they doe well; but take heede that thou love God, thy Countrie, thy Prince, and thine owne eſtate before all others: for the Fancies of men change, and hee that loves to day, hateth to morrow; but let Reaſon bee thy Schoolemiſtris which ſhall ever guide thee aright.

Chap. II.

Great care to be had in the chooſing of a Wife.

THe next and greateſt care ought to be in choice of a Wife and the onely danger therein is Beauty, by which all men in all Ages, wiſe and fooliſh, have beene betrayed. And though I know it vain to uſe Reaſons, or Arguments

ments to diſſwade thee from being captivated therewith, there being few or none that e er reſiſted that Witcherie; yet I cannot omit to warne thee, as of other things, which may be thy ruine and deſtruction. For the preſent time, it is true, that everie man preferres his fantaſie

in

in that Appetite before all other worldly desires, leaving the care of Honour, credit, and safety in respect thereof; But remēber, that though these affections doe not last, yet the bond of Marriage dureth to the end of thy life; and therefore better to bee borne withall in a Mistris, then in

a wife, for when thy humour ſhal change thou art yet free to chuſe againe (if thou give thy ſelfe that vaine libertie.) Remember, ſecondly, that if thou marrie for Beavtie, thou bindeſt thy ſelfe for all thy life for that which perchance will neither laſt nor pleaſe thee one yeere; and

and when thou haſt it, it will bee unto thee of no price at all, for the deſire dieth when it is attained, and the affection periſheth, when it is ſatisfied. Remember when thou wert a ſucking Child, that then thou didſt love thy Nurſe, and that thou wert fond of her, after a while

while thou didſt love thy dry Nurſe, and didſt forget the other, after that thou didſt alſo deſpiſe her; ſo will it be with thee in thy liking in elder yeeres; and therefore, though thou canſt not forbeare to love, yet forbeare to linke, and after a while thou ſhalt find an alteration in thy

thy ſelfe, and ſee another farre more pleaſing then the firſt, ſecond, or third love: yet I wiſh thee above all the reſt, have care thou doeſt not marrie an uncomely Woman for anie reſpect; for comelineſſe in Children is riches, if nothing elſe bee left them. And if thou have care for thy races

ces of Horſes, and other beaſts, value the ſhape and comelineſſe of thy Children before alliances or riches: have care therefore of both together, for if thou have a faire Wife, and a poore one, if thine owne eſtate bee not great, aſſure thy ſelfe that Love abideth not with want; for ſhe

ſhee is the companion of plenty and honour, for I never yet knew a poore Woman exceeding faire, that was not made diſhoneſt by one or other in the end. This, BERSHEBA taught her Sonne SALOMON; Favour is deceitfull, and Beauty is vanity: ſhe ſaith further, that a wiſe wo-

woman over-ſeeth the wayes of her houſhold, and eateth not the bread of idleneſſe. Have therfore ever more care, that thou be beloved of thy wife, rather then thy ſelfe beſotted on her; and thou ſhalt judge of her love by theſe two obſervations: firſt, if thou perceive ſhe have care of

thy eſtate, and exerciſe her ſelfe therein; the other, if ſhee ſtudy to pleaſe thee, and be ſweet unto thee in converſation Without thy inſtruction, for Love needes no teaching nor precept. On the otherſide, be not ſowre nor ſterne to the wife, for cruelty ingendereth no other thing

thing then hatred: Let her have equall part of thy Eſtate whileſt thou liveſt, if thou finde her ſparing and honeſt; but what thou giveſt after thy death, remember that thou giveſt it to a ſtranger, and moſt times to an enemy, for he that ſhal marry thy Wife will deſpiſe thee, thy me-

morie, and thine, and ſhall poſſeſſe the quiet of thy labours; the fruit which thou haſt planted, enjoy thy love, and ſpend with joy and eaſe what thou haſt ſpared, and gotten with care, and travell: Yet alwayes remember, that thou leave not thy Wife to bee a ſhame unto thee after thou art dead,

dead, but that ſhee may live according to thy eſtate; eſpeciallie, if thou haſt few Children, and them provided for. But howſoever it bee, or whatſoever thou finde, leave thy Wife no more than of neceſſitie thou muſt, but onelie during her widdowhood; for if ſhe love

again, let her not enjoy her ſecond love in the ſame Bed wherein ſhee loved thee, nor flye to future pleaſures with thoſe feathers which death hath pulled from thy wings; but leave thy eſtate to thy Houſe and Children in which thou liveſt upon earth whilſt it laſteth. To con-

cõclude, Wives were ordained to continue the generations of Men, not to transferre them, & diminish them, either in continuance, or abilitie; and therefore thy house and estate which liveth in thy Sonne, and not in thy Wife, is to be preferred: Let thy time of marriage bee in thy

young, and ſtrong yeeres; for beleeve it, ever the young Wife betrayeth the old Husband, and ſhee that had thee not in thy flower, will deſpiſe thee in thy fall, and thou ſhalt bee unto her, but a captivity and ſorrow. Thy beſt time will be towards thirty, for as the younger times

are

are unfit, either to chuſe or to governe a Wife and family; ſo if thou ſtay long, thou ſhalt hardly ſee the education of thy Children, which being left to ſtrangers, are in effect loſt, and better were it to bee unborne then ill bred; for thereby thy poſterity ſhall either periſh, or remaine a ſhame

ſhame to thy name, and family. Furthermore, if it be late ere thou take a Wife, thou ſhalt ſpend the prime & ſummer of thy life with Harlots, deſtroy thy health, impoveriſh thy eſtate, and indanger thy life; and be ſure of this, that how many Miſtreſſes ſoever thou haſt, ſo many enemies

nemies thou ſhalt purchaſe to thy ſelfe; for there never was any ſuch affection which ended not in hatred or diſdain. Remember the ſaying of *Salomon*, There is a way which ſeemeth right to a man, but the iſſues thereof are the wages of death: for howſoever a lewd woman pleaſe thee for

for a time, thou wilt hate her in the end, and ſhee will ſtudy to deſtroy thee. If thou canſt not abſtaine from them in thy vaine & unbridled times, yet remember that thou ſoweſt on the ſands, and doeſt mingle thy vitall blood with corruption, and purchaſeſt diſeaſes, repentance, and

and hatred only. Beſtow therefore thy youth ſo, that thou mayeſt have comfort to remember it when it hath forſaken thee, and not ſigh and grieve at the account therof, whileſt thou art young thou wilt thinke it will never have an end; but behold, the longeſt day hath his

his Evening, and that thou ſhalt enjoy it but once, that it never turne againe, uſe it therefore as the Spring time which ſoone departeth, and wherein thou oughteſt to plant, and ſow all proviſions for a long and happy life.

CHAP.

Chap. III.

Wiſeſt men have beene abuſed by flatterers.

TAke care thou bee not made a foole by flatterers, for even the wiſeſt men are abuſed by theſe. Know therfore, that flatterers are the worſt kinde of Traytors; for they wil ſtrengthen thy imperfections, encourage

rage thee in all evils, correct thee in nothing; but ſo ſhadow, and paint all thy vices and follies, as thou ſhalt never, by their will, diſcerne evill from good, or vice from vertue. And becauſe all Men art apt to flatter themſelves, to entertaine the additions of other mens praiſes

praiſes is moſt perilous. Doe not therefore praiſe thy ſelfe, except thou wilt bee counted a vain-glorious foole; neither take delight in the praiſes of other men, except thou deſerve it, & receive it from ſuch as are worthy and honeſt, and will withall warne thee of thy faults; for flatte-

rers have never any vertue, they are ever baſe, creeping, cowardly perſons. A flatterer, is ſaid to be a beaſt that biteth ſmiling, it is ſaid by *Eſay*, in this manner; My people, they that praiſe thee ſeduce thee, and diſorder the paths of thy feet; and *David* deſireth GOD to cut out the tongue of

of a flatterer. But it is hard to know them from friends, ſo are they obſequious, and full of proteſtations; for as a Wolfe reſembles a dog, ſo doth a flatterer a friend. A flatterer is compared to an Ape, who becauſe ſhe cannot defend the houſe like a dog, labor as an Oxe, or beare burdens as a

Horſe, doth, therefore yet play trickes, and provoke laughter: Thou mayeſt be ſure that he that will in privatetel thee thy faults is thy friend, for he adventuresthy miſlike,and doth hazard thy hatred; for there are few men that can endure it, everie Man for the moſt part delighting in

in ſelfe-praiſe, which is one of the moſt uniuerſal follies which bewitcheth mankinde.

Chap. IIII.

Private quarrels to be avoided.

BE careful to avoid publike diſputations at Feaſt, or at Tables, amõgſt cholerick or quarrelſome perſons; and eſchew

evermore to bee acquainted or familiar with Ruffians, for thou ſhalt bee in as much danger in contending with a brawler in a private quarrell, as in a battell Wherin thou mayeſt get honor to thy ſelf, & ſafety to thy Prince and Countrey; but if thou be once engaged, carry thy ſelfe bravely

bravly, that they may feare thee after. To ſhun therfore private fight, be wel adviſed in thy words & behaviour, for honor and ſhame is in the talke, and the tongue of a Man cauſeth him to fal. Ieſt not openly at thoſe that are ſimple, but remember how much thou art boũd to God who hath

made thee wiſer De-
fame not any woman
publikely, though
thou know her to
be evill; for thoſe
that are faulty cannot
endure to bee taxed,
but will ſeeke to bee
avenged of thee, and
thoſe that are not
guilty cannot endure
unjuſt reproach.
And as there is no-
thing more ſhame-
full

full and diſhoneſt, then to doe wrong, ſo truth it ſelfe cutteth his Throat that carrieth her publikly in every place. Remember the divine ſaying, He that keepeth his mouth, keepeth his life. Do therefore right to all Men where it may profit them, and thou ſhalt thereby get much love,

love, and forbeare to ſpeake evil things of Men though it be true(if thou bee not conſtrained) & therby thou ſhalt avoide malice, and revenge. Doe not accuſe any man of any crime, if it bee not to ſave thy ſelfe, thy Prince, or Countrie; for there is nothing more diſhonorable(next to treaſon

ſon it ſelfe(then to be an accuſer. Notwithſtãding I would not have thee for any reſpect looſe thy reputation, or endure publike diſgrace; for better it were not to live then to live a coward, if the offence proceede not from thy ſelfe; if it doe, it ſhall be better to cõpound it upon good termes,

termes, thē to hazard thy ſelf, for if thou overcome, thou art under the cruelty of the Law, if thou be overcome thou art dead, or diſhonoured. If thou therefore contend, or diſcourſe in argument, let it bee with wiſe and ſober Men, of whom thou mayeſt learne by reaſoning, and not with igno-

ignorant perſons, for thou ſhalt thereby inſtruct thoſe that will not thanke thee, and utter what they have learned from thee, for their owne. But if thou know more than other men, utter it when it may doe thee honor, and not in aſſemblies of ignorant & common perſons. Speaking

king much alſo is a ſigne of vanity; for hee that is laviſh in words, is a niggard in deeds, and as SALOMON ſaith, The mouth of a Wiſe man is in his heart, the heart of a Foole is in his mouth, becauſe what he knoweth or thinketh, hee uttereth: And by thy words and diſcourſes,

ſes, men will judge thee. For as SOCRATES ſaith, Such as thy words are, ſuch will thy affections be eſteemed; and ſuch will thy deeds as thy affections, and ſuch thy life as thy deeds Therefore be adviſed what thou doſt diſcourſe of, what thou maintayneſt; whether touching Religion,

gion, State, or vanitie; for if thou erre in the firſt, thou ſhalt bee accounted prophan, if in the ſecond dangerous, in the third undiſcreet, and fooliſh; Hee that cannot refraine from much ſpeaking, is like a City without wals, and leſſe paines in the world a Man cannot take then to hold

hold his tongue; therefore if thou obſerveſt this rule in all aſſemblies thou ſhalt ſeldome erre, reſtraine thy choller, hearken much and ſpeake little; for the tongue is the inſtrument of the greateſt good, and greateſt evill that is done in the world. According to SALOMON;

Life, and death are in the power of the tongue: and as EVRIPIDES truely affirmeth, Every unbridled tongue in the end ſhall finde it ſelfe unfortunate; for in all that ever I obſerved in the courſe of worldly things, I ever found that mens fortunes are oftner made by their tongus than

than by their vertues, &moremensfortuns overthrowne thereby alſo, than by their vices. And to conclude, all quarrels, miſchiefe, hatred, and deſtruction ariſeth from unaduiſed ſpeech, and in much ſpeech there are many errours, out of which thy enemies ſhall ever take the

moſt dangerous advantage. And as thou ſhalt be happy if thou thy ſelfe obſerve theſe things, ſo ſhall it be moſt profitable for thee to avoid their Companies that erre in that kind, & not to hearken to tale-bearers, to inquiſitive perſons, and ſuch as buſie themſelves with other

ther Mens eſtates, that creepe into houſes as ſpyes to learne newes which concerne them not; for aſſure thy ſelfe ſuch perſons are moſt baſe, and unworthy, and I never knew any of them proſper or reſpected among worthy or wiſe men. Take heed alſo that thou be not

found a lier; for a lying ſpirit is hateſull both to GOD and Man. A lyar is commonly a Coward: for he daresnot avow truth; a lyer is truſted of no man, hee can have no credit either in publik nor privat; and if there were no more argumēts then this, know that our Lord in Saint IOHN

ſaith,

ſaith, That it is a vice proper to Satan, lying being oppoſite to the nature of God, which conſiſteth in truth, and the gaine of lying is nothing elſe but not to bee truſted of any, nor to bee beleeved when we ſay the truth. It is ſaid in the PROVERBS, that GOD hateth falſe lips, and

hee that ſpeaketh lies ſhall periſh. Thus thou maiſt ſee & find in all the bookes of God how odious, and contrary to God a lyar is; and for the world, beleeve it, that it never did any Man good (except in the extremitie of ſaving life) for a lyar is of a baſe, vnworthy, and cowardly ſpirit.

CHAP.

CHAP. V.

Three Rules to be obſerved for the preſervation of mans eſtate.

AMongſt all other things of the world, take care of thy Eſtate, which thou ſhalt ever preſerve if thou obſerve three things: Firſt, that thou know what thou haſt, what every thing is worth

worth that thou haſt, and to ſee that thou art not waſted by thy Servants and Officers: The ſecond is, that thou never ſpend any thing before thou have it, for borrowing is the canker, and death of every Mans eſtate: The third is, that thou ſuffer not thy ſelfe to be wounded

ded for other Mens faults, and ſcourged for other mens offences, which is, to bee ſurety for another, for thereby millions of men have beene beggered and deſtroyed, paying the reckoning of other Mens ryot, and the charge of other Mens folly, and prodigality; if thou

thou ſmart, ſmart for thine own ſinnes, and above all things be not made an Aſſe to carry the burdens of other Men: If thy friends deſire thee to bee his ſurety, give him a part of what thou haſt to ſpare, if hee preſſe thee farther, hee is not thy friend at all, for friendſhippe rather choo-

chooſeth harme to it ſelfe then offereth it: If thou be bound for a ſtranger, thou art a foole; if for a Merchant, thou putteſt thy eſtate to learne to ſwimme; If for a Churchman, he hath no inheritance; if for a Lawyer, hee will finde an evaſion by a ſyllable, or word, to abuſe thee; if for a poore

poore man, thou
muſt pay it thy ſelfe;
if for a rich man, it
needs not; therefore
from Suretiſhip, as
from a Manſlayer, or
enchanter, bleſſe thy
ſelfe, for the beſt pro-
fit, and returne will
be this, that if thou
force him for whom
thou art bound to
pay it himſelfe, hee
will become thy e-
nemy

nemy, if thou uſe to pay it thy ſelfe, thou wilt be a begger, and beleeve thy Father in this, and print it in thy thought, that What vertue ſoever thou haſt, bee it never ſo manifold, if thou be poore with all, thou, and thy qualities ſhall be deſpiſed: Beſides, Poverty is oftimes ſent

as

as a curſe of God it is a ſhame amongſt Men, an impriſonment of the minde, a vexation of everie worthy ſpirit; thou ſhalt neither helpe thy ſelfe nor others, thou ſhalt drowne in thee all thy vertues, having no meanes to ſhew them, thou ſhalt bee a burthen, and an Eye-ſore to

thy

thy friends, everie Man will feare thy Company, thouſhalt bee priven baſely to begge, and depend on others, to flatter unworthy Men, to make diſhoneſt ſhifts; and to conclude, poverty provokes a man to doe infamous and deteſted deedes: Let no vanity therefore, or

perſwaſion draw thee to that worſt of worldly miſeries. If thou be rich, it wil give thee pleaſure in health, comfort in ſickneſſe, keepe thy mind and body free, ſave thee from many perils, relieve thee in thy elder yeares, relieve the poore, and thy honeſt Friends, and give meanes to thy

thy posteritie to live, and defend themselves, and thine own fame; where it is said in the Proverbs, that he shall bee sore vexed that is surety for a stranger, and hee that hateth suretiship is sure; it is further said, the poore is hated even of his owne neigbor, but the rich have many Friends.

Lend not to him that is mightier then thy ſelfe, for if thou lendeſt him count it but loſt; bee not ſurety above thy power, for if thou be ſurety, thinke to pay it.

Chap. VI.

What ſort of Servants are fitteſt to be entertained.

LEt thy ſervants bee ſuch as thou mayeſt com-

command, and entertaine none about thee but yeomen to whom thou giveſt wages; for thoſe that will ſerve thee without thy hire wil coſt thee treble as much as they that know their fare: if thou truſt any Servant with thy purſe, bee ſure thou take his account ere thou

ſleepe, for if thou put it off, thou wilt then afterwards for tediouſneſſe neglect it, I myſelf have loſt therby more than I am worth. And whatſoever thy ſervant gaineth thereby he will never thanke thee, but laugh thy ſimplicity to ſcorn; and beſides, it is the way to make thy ſervants theeves

theeves, which elſe would be honeſt.

CHAP. VII.

Brave ragges weare ſooneſt out of faſhion.

EXceed not in the humor of ragges and Bravery, for theſe will ſoon weare out of faſhion, but Money in thy purſe will ever be in faſhion, and no man is eſteemed for gay Gar-

ments, but by Fooles and women.

Chap. VIII.

Riches not to bee sought by euill meanes.

ON the other side, take heed that thou seek not riches basely, nor attaine them by evill meanes, destroy no Man for his wealth, nor take any thing from the poore, for the

the cry and complaint thereof will pierce the Heavens. And it is moſt deteſtable before God, and moſt diſhonourable before worthy Men, to wreſt any thing from the needie and labouring Soule. God will never proſper thee in ought, if thou offend therein: But uſe thy

thy poore neighbours and Tennants well, pine not them and their Dhildren, to adde ſuperfluity and needleſſe expences to thy ſelfe. Hee that hath pitty on another mans ſorrows ſhall be free from it himſelfe, and hee that delighteth in & ſcorneth the miſerie of another, ſhall one time

time or other fall into it himſelfe. Remember this precept, hee that hath mercy on the poore, lendeth unto the Lord, and the Lord wil recompence him what he hath given. I doe not underſtand thoſe for poor, which are vagabonds, and beggars, but thoſe that labour to live, ſuch

ſuch as are old, and cannot travell, ſuch poore widdowes and fatherleſſe Children as are ordered to bee relieved, and the poore Tennants that travell to pay their Rents, and are driven to poverty by miſchance, and not by riot or careleſſe expences; on ſuch have thou compaſ-

ſion

ſion, and God will bleſſe thee for it. Make not the hungry Soule ſorrowfull, deferre not the guilt of the needy, for if hee curſe thee in the bitterneſſe of his ſoule, his prayer ſhall be heard of him that made him.

CHAP.

Chap. IX.

What inconveniences happen to such as delight in Wine.

TAke especiall care that thou delight not in Wine, for there neuer was any man that came to honour or preferment that loved it; for it transformeth a man into a Beast, decayeth health

health, poiſoneth the breath, deſtroyeth naturall heat, brings a mans ſtomacke to an artificiall heat, deformeth the face, rotteth the teeth; and to conclude, maketh a man contemptible, ſoone old, and deſpiſed of all wiſe and worthy men; hated in thy ſervants, in thy ſelfe, and Companions;

ons ; for it is a bewitching and infectious vice. And remember my words, that it were better for a man to be ſubject to any vice than to it, for all other vanities and ſinnes are recovered, but a Drunkard will never ſhake off the delight of beaſtlineſſe, for the longer it poſ-

poſſeſſeth a man, the more hee will delight in it; and the elder hee groweth, the more hee ſhall be ſubject to it; for it dulleth the Spirits, and deſtroyeth the Body, as Ivy doth the old Tree; or as the worme that ingendreth in the kirnell of the Nutt. Take heede there-

fore that ſuch a cure-leſſe Cankar poſſeſſe not thy youth, nor ſuch a beaſtly infection thy old age; for then ſhall all thy life be but as the life of a beaſt, and after thy death thou ſhalt only leave a ſhamefull infamy to thy poſterity, who ſhall ſtudy to forget that ſuch a one was their Father.

Ana-

Anacharsis saith, The first draught serueth for health, the second for pleasure, the third for shame, the fourth for madnesse, but in youth there is not so much as one draught permitted, for it putteth fire to fire, and wasteth the naturall heate and seed of generation. And therefore except thou de-

ſire to haſten thine end, take this for a generall rule, that thou never adde an artificiall heat to thy bodie by Wine or Spice, until thou find that time hath decaied thy naturall heat, and the ſooner thou beginneſt to helpe nature, the ſooner ſhee will forſake thee, and truſt altogether

together to Art, who have misfortune, ſaith SALOMON, who have ſorrow and griefe, who have trouble without ſighting, ſtripes without cauſe, and faintneſſe of eyes, even they that ſit at Wine, and ſtraine themſelves to emptie Cuppes: PLINY ſaith, VVine maketh

the hand quivering, the eyes waterie, the night unquiet, lewd dreames, a ſtinking breath in the morning, and an utter forgetfulneſſe of all things. Whoſoeuer loueth Wine, ſhall not be truſted of any man, for hee cannot keepe a ſecret; Wine maketh a man not only a beaſt, but

a

a mad man, and if thou love it, thy owne Wife, thy Children, and thy Friends will despise thee: In drinke men care not what they say, what offence they giue, they forget comelineſſe, commit diſorders; and to conclude, offend all vertuous and honeſt Company, and God

moſt of all; to whom wee daily pray for health, and a life free from paine, and yet by drunkenneſſe, and gluttony (which is the drunkenneſſe of feeding) wee draw on, ſaith HESIOD, a ſwift, haſtie, untimely, cruell, and an infamous old age. And Saint AVSTEN deſcribeth

ſcribeth drunkenneſſe in this manner: *Ebrietas eſt blandus Dæmon, dulce venenum, ſuave peccatum; quam, qui habet, ſeipſum non habet; quam, qui facit, peccatum non facit, ſed ipſi eſt peccatum,*

Drunkenneſſe is a flattering Divell, a ſweet poyſon, a pleaſant ſin; which whoſoever

ſoever hath, hath not himſelf, which whoſoeuer doth commit, doth not commit ſin, but he himſelfe wholly is ſinne.

Innocentius ſaith, *Quid turpius ebrioſo cui fætor in ore, tremor in corpore, qui promit ſtulta, promit occulta, cui mens alienatur, facies transformatur; nullum ſecretum ubi regnat*

regnat ebrietas, et quid non aliud designat malum; fæcundi calices quẽ non fecere desertum.

What is filthier than a drunken man, to whom there is ſtinke in the mouth, trembling in the body; which uttereth fooliſh things, & revealeth ſecret things, whoſe minde is alienate, and face tranſfor-

formed. Whom have not plentifull cups made Eloquent and talking.

When *Diogenes* ſaw a Houſe to bee ſold, whereof the owner was given to drinke, I thought at the laſt, quoth *Diogenes*, hee would ſpue out a whole houſe; *Sciebam, inquit, quod domuus tandem evomeret.*

CHAP

CHAP. X.

Let God be thy protector and director in all thy Actions.

NOW for the world, I know it too well to perſwade thee to dive into the practiſes therof, rather ſtād upon thine own guard againſt all that tempt thee thereunto, or may

may practiſe upon thee in thy Conſcience, thy reputation, or thy Purſe; reſolve that no man is wiſe or ſafe, but hee that is honeſt. Serve God, let him be the Authour of all thy actions, commend al thy endevours to him that muſt either wither or proſper them, pleaſe him with praier,

re, leſt if he frowne, he confound all thy fortunes and labors like drops of Rayne on the ſandy ground, let my experienced advice and fatherly inſtructions ſinke deepe into thy heart; So God direct thee in all his wayes, and fill thy heart with his grace.

FINIS.

The dutifull

ADVICE

of a loving

SONNE

To his aged

FATHER.

LONDON:

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